EPISTLE

DEDICATIVE

TO AN HONOVRABLE PERSON.

In the which, are discouered a dozen bad spirits, who from the beginning haue much haunted, & grieuously tormented the Protestant Congregation: so that euery one may perceaue, if he be not tooto partiall, and ouermuch carryed away with affection, that such an Assembly cannot be the true Church of God.

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RIGHT HONOVRABLE,

To that passe our Reformers are now come, as they know not whome to follow, or what to believe, seeing that they have discarded all those infallible grounds of Religion, which hitherto have beene in vse, as Fathers, Councels, Traditions, the Church, the Pope, yea and the Scriptures themselues. For as concerning the Fathers, and Councells, they tell vs, *That as long as they remaine in them, they shall alwayes persist in the same errours*. The Church likewise, they say, both hath erred, & may erre, and therefore from thence no infallible certainty is to be expected. As for the *Pope*, they tearme him, *The man of sinne, the sonne of perdition, the great Antichrist, and the seducer of the world*. The Scripture, in words they seeme to make their only rule of Faith, but because they know not what bookes be Scripture but by *Tradition*, as some of them confesse, it cannot but follow, that they reiecting all such Traditions, cannot be certaine, as concerning this their rule; which being vncertaine, no-

Peter Martyr de votis pag. 476. *Rogers art 19. pag. 94. 96.* *Rogers art. 37. p. 111.* *Powell, Tract. de Antichri. pag. 2.* *M. Hook. in his Eccles. polic. lib. 1. sect. 14.* *D. Covell in his defence of Hooker art. 4.*

thing els can ensue, but that in lieu of true faith they reap nothing els but some humane opinion, or some other phantasticall illusion, which is as farre from diuine fayth, as truth from falshood, and a blacke Diuell from an Angell of light.

But becauſe no Sect can be ſupported without ſome certaine meanes, in place of all thoſe infallible grounds, which are in vſe amongſt Catholikes, and euer haue beene ſince the Apoſtles tyme, they haue brought in the ſpirit of *Rayling*, of *Hereſy*, the ſpirit of *Lying*, and *Contradiction*, and euery ones *Priuate* (a) *Imagination and fancy*; and by the vſe of theſe they bolſter and vphould in ſome faſhion this their new vpſtart Congregation: which to be ſo, you ſhal eaſily perceaue in this my ſhort Epiſtle.

(a) *For D. Luther ſayth: That there be as many ſects and Religions among vs, as there be men. Ther is no Aſſe in this time ſo ſottiſh and blockiſh, but will haue the dreames o his owne head, and his opinion accepted for the inſtinct of the holy Ghoſt, and himſelfe eſteemed as a Prophet. Luther ep. ad Antwerp. tom. 2 Germ. lenæ. fol. 101. The Centuriſts tearme all the followers of the Confeſſion of Auſburg, Ecebolios, and liken them to the fiſh* Poul-countrell, *which changeth often his colour, and to the old Pagan God* Vertumnus, *who could turne himſelfe into all ſhapes, and tell vs: That they now approue the true doctrine, and preſently after condemne the ſame, now calling that hereſy, which before they preached as an vnconquered truth. Cent. 9. in præfat.*

And to begin. Among all thoſe monſters and bad ſpirits, with the which they haue peſtred the world, the ſpirit of *Contradiction* is moſt familiar among them, ſeeing they do ſo excell in it, as none indeed, if he but looke into their writings, can tell whome to truſt or beliue. For if you will but run ouer theſe Motiues

rines which this Parſon brings forth, in his Epiſtle, to moue your Honour to ioyne to his *diſtracted* (b) *Congregation*, you ſhal ſee nothing affirmed by him, which ſome of his famous brethren will not deny, and nothing denyed by him as falſe, which another of his owne coate more learned then he, will not affirme to be moſt true. Thus then hath our iuſt God ſtroken them with the ſpirit of giddynes and diſagreement, as while they endeauour to build vp their hereticall Tower of Babell, their own labours fall vpon them, and cruſh them down to their vtter ruine and deſtruction.

But to the end, your Honour may vnderſtand we do them no wrong, we will make a ſhort ſuruey, and caſt the eyes of our conſideration, ouer ſome pointes of this Miniſters erring Epiſtle, in which, this Parſon firſt tells you, *That Giant-like Catholiks fight againſt Chriſt and the primitiue Church*, about Communion in one kind, as though it were vnlawfull to offer one kind to the people, or that Chriſt had giuen ſome Commandement, as concerning that point: wheras D. Luther (c) the Patriarch of all the Reformers, will tell you a quite contrary tale to that of this petty Miniſters, to wit,

(b) *To Syr Edwyn Sands, they (to wit the Proteſtants) are like ſcattered troups ech drawing aduerſe way without any meanes to pacify their quarrells. In his Relation f. 8. To learned Duditius, the Proteſtant Diuines do coyne a monthly fayth. Beza ep. theo. 1. To Melanchō, They know not whome to follow.*

Proteſt. Apol. pag. 509. To learned Maior, The ſimple doubt whether any true Church of God be yet remayning. In orat. de conſuſ dogma N. E. epiſt. pag. 7. (c) *D. Luther. They ſinne not againſt Chriſt, who vſe one kind, ſeeing Chriſt hath not commanded to vſe it, but hath left it to the will of euery one, ſaying: As often as you do theſe, you ſhall do them in memory of me. De captiuit. Babyl. cap. de Euch.*

that neither the giuing of the Communion vnder one kind by the Prieſt to the people, is vnlawfull, nor that there was euer any commandment, enacted by Chriſt, for receauing it *ſub vtraq*; that is vnder both kinds.

Againe he tells You, that Tranſubſtantiation now is a new inuention, and was no matter of fayth before the Councell of *Lateran*, which was 1215. yeares after Chriſt. But *M. Fox* his Reuerend Father, will teach your Honour, how this Parſon lyes lewdly, becauſe according to him, *aboue 100. yeares before this tyme denyall of Tranſubſtantiation began to be accounted Hereſy*.

N. E. ep. pag. 8.

Fox Act. mon. printed 1576. p. 1121.

Moreouer he tells you, that the adoring of the Sacrament, or Chriſt contayned in it, is *Idolatry*. But *Kemnitius* one of the famous Proteſtants that euer were, will informe you of the contrary, That none doubteth to adore it, but he who with the Sacramentaryes denyeth Chriſts body to be preſent.

N. E. ep. pag. 8.

Kemnit. in exam. Conc. Tri. par. 2. pag. 91.

Likewiſe this Parſon would haue you beleiue, that it is not Chriſts body which is really in the B. Sacrament, but a naile to faſten true Chriſtians to the Croſſe of Chriſt. But what euer Scripture tould this Parſon it was a naile? Chriſt ſayth *This is my body*, expreſly, *which is to be giuen for you*, and this Parſon ſaith, it is not Chriſts body, but a *nayle*. Whom will you rather beleiue, Chriſt who is truth it ſelfe, and cannot deceaue, or this miniſter who is a lyar, as

N. E. ep. pag. 3.

Matth. 26.

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we haue seene, and commonly doth nothing but deceiue.

Againe, he would delude you with this his interrogation saying, *Who doth deny the reall presence?* as though none denyed it; which is such a grosse vntruth, as I thinke the Deuill himself is not wont to suggest a grosser. For doth not *Luther* long since conclude against *Zuinglius*, from whom *Caluin*, as *Beza* confesseth, doth not dissent, *that the Deuill by Zuinglius and his adherents, laboureth to sup vp the egg, and leaue vs the shell*, that is, as he expoundeth himselfe, *to take from the bread and wine the body and bloud of Christ, so that nothing remaine but plaine Bakers bread.*

N. E. in his epist. §. 3.

Beza epist. Theol. 1. pag. 7.

Luth. ser. de Euchar. fol. 335.

Neyther would this Parson haue you beleiue, that Christ can put his body in more places togeather at once. For the which his *Reuerend* Father D. *Luther*, & all the (*) prime Protestants, will knock him ouer the thumbes, and tell him, that it is blasphemy to deny this to the omnipotent power of Christ.

N. E. ep. pag. 9.

* M. Pan sayth: Christ abyding in heauen is no let, but that he may be in the Sacrament if he list. Act mon. pag. 998. Cramer also

He would haue you beleiue, that you ought to *yeild this respect to the Scriptures, as to professe, that they are a full and sufficient rule for precepts of Holines, and necessary matters of faith.* But his learned brother M. *Hooker*, will tell you another tale. *Of thinges necessary* (saith he) *the very*

sayth: The Controuersy in this matter is not what may be, but what is. Christs body may be as well in the bread, as in the dore and stone. In his answere to Gardiner pag. 454. See M. Reynolds answere to M. Bruce his sermons p. 349. N. E. ep. pag 9.

very chiefest is to know what bookes, we are bound to esteem holy, which point is confessed impossible for the Scripture it self to teach: for if any booke of Scripture did giue testimony to all the rest, yet still that Scripture, which giueth testimony to the rest, would require another Scripture to giue credit vnto it; neyther could we euer come to any pause whereon to rest, vnlesse besids Scripture ther were some thing which might assure vs. And thus you may perceiue this Parson reiecting *Traditions*, doth not beleiue the Scripture according to M. *Hooker*; which notwithstanding, this Parson tells vs, is the ground of his faith, which not beleeuing as he ought, for any thing that we know, he may be a Iew, a Turke, or an Infidell, and so no fit man to bring your Honour to his faithlesse Congregation.

M. Hook. in his Eccl. policy. l. 2. sect. 14.

N. E. ep. pag. 12.

Kemnit. exam. par. 3. p. 200. D. Fulke sayth: I cõfesse that Ambrose, Augustin, and Hierõ, held Inuocation of Saints to be lawfull. In his Reioynder to Bristow pag. 5. Epist. pag. 23.

He would haue you beleiue, that one *Peter Gnapheus, a pernicious Heretique, was the first that shuffled in, the Inuocation of Saints, into the praiers of the Easterne Churches.* But *Kemnitius*, a greater Clearke then this Parson is, will conuince him of this grossely, and tell him that the *Inuocation of Saints, was brought into the publique assemblies of the Church by* Basil, Nyssen, *and* Nazianzen, *about the yeare* 370. which was aboue a hundred yeares before *Gnapheus* was borne.

Symonds on the Reuelations pag. 57.

This Parson would haue your Honour beleiue, that Images are not to be worshipped, as though it were a new Inuention. But his brother M. *Symonds*, will tell him, that it is not so

so new as he would haue you beleiue: for according to him, *S. Leo decreed, that Reuerence should be giuen to Images*, which was about a 1100. yeares since: and *Damascene* will tell you, that *it is a Tradition of the Apostles*: and *Nicephorus*, That *the audacious spirit and impudent mouth of* Xenaias, *was the first that euer vomited out this saying, That the Images of Christ & of those whom Christ loueth, are not to be reuerenced*: and (*) others.

Damasc. l. 4. cap. 17.

Niceph. l. 16. hist. c. 27.

(*) *M. Perkins sayth, how Paulinus writeth, That the B. of Hierusalem at Easter yearely set forth the Crosse for the people to worship himselfe being the chief of the worshippers. In his problem p. 83. In the answer to his epistle. Luth. tom. 5. Vvit. in psal. 5. f. 166. in Galat. c. 5. fol. 416. Sebast. Franc. Chron. part. 11. f. 263. Theol. Heidelberg. in Proto. col. Frankin. in præfat. ad Arabia Theol. Mansfeld. in confess Mansfeld. last. f. 110. M Bernard of Vvorsop against the Separatists. See dangerous positions for the Puritans against the Protestants. And M. Barow. and M. Smith against Bernard of Vvorsop, & al both Puritans & Protestãs*

All his Epistle runnes in this veine of iarring and warring against his learned brethren, greater Doctours then himselfe, stuffed vp with no fewer blacke lyes and vgly heresies, then irreconciliable iarres and most manifest contradictions, of the which I haue set downe twenty about the B. Sacrament onely; and no fewer might be laid open about the rest if it were thought expedient. But to shew how this contradicting spirit, doth dominere in this Parson, I thought them sufficient; which is also inough to discouer, the vgly spirit of schisme and heresy, against whom God is not wont to fight by force or subtilty, but with the spirit of giddines and disagreement: for so saith D. *Luther*; *that the authors of schisme are disagreeing among themselues; they bite and deuoure one another, till at last they perish. This the ex*

Stanislaus Reſcius in centur. Euang. Sectarum. Fitzherb. of Policy and Religion part. 2. pag. 449.

amples of all times do teſtify. After that Affrick was ouerthrowen by the Manichees, then preſently followed the Donaſtes, who diſagreeing among themſelues were deuided into three ſects &c. In our time the Sacramentaries firſt, and then after the Anabaptiſts deuided themſelues from vs; nether of them are at vnity among themſelues: ſo all waies ſect bringeth forth ſect, and one condemneth another.

(*) We ſeriouſly iudge the Zuinglias and all ſacramentaryes to be heretikes & aliens from the Church of God, So Luth. theſ. 21. contra Lou. Anatom. 7. in defenſ. verborum Cœnæ fol. 383 he ſayth: Touching the ſoule, and ſpirituall matters, we will auoyd them as long as we liue, we will reproue and condemn them for Idolaters, corrupters of Gods word, blaſphemers and deceauers: and of them as of enemyes of the Ghoſpell, we will ſuſtaine perſecution & ſpoile of our goods, whatſoeuer they ſhall do vnto vs. The Zuinglians of Zuricke complaine that Luther inueigheth againſt them, as againſt obſtinate Heretikes, and ſuch as are guilty to themſelues of all impiety, & the moſt vile & peſtilent men that go on the ground. Confeſſ. orthodoxæ Eccleſ. Tigur. in præfat. fol. 304.

And the very ſame argument, is yet further made manifeſt againſt the Anabaptiſts, by *Sebaſtian Francus*, & the Deuines of *Heidelberg*, and alſo againſt the Sacramentaries by the Deuines of *Mansfeild*, by the Puritans againſt the Proteſtants in England, and the Proteſtants againſt the Puritans, and the *Browniſtes* againſt them both: ſo that *Staniſlaus Reſcius*, numbreth among them 170. diſtinct ſects, and others far more: and this euery one may the better beliene, if he conſider that it is very hard, to find any two of the learned ſort of them of one opinion, teaching all principall matters of Religion.

Hence it commeth to paſſe, that they are not afraid to cenſure and condemne one another of hereſy. For if we belieue (*) *Luther*, and

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the Lutherans, *Zuinglius*, *Caluin* and the other Sacramentaryes are damned Heretikes; and if we giue credit to *Zuinglius*, *Caluin*, and his followers, both *Luther* & the Lutherans are guilty of the same crime. And no lesse will D. *Couell* auerre of the Protestants and Puritans in England. *For least any thinke that our contentions* (sayth he) *are of small matters, and that our difference is not great, we haue both condemned one another of heresy, if not Infidelity; and of those pointes which quite ouerthrow the groundes of our Christian fayth.* And the fountain from whence all these so bitter iarres and warres do proceed, is the want of some certaine and infallible rule to direct them; for seeing all seeme to accept of the bare word of Scriptur, for the only groud of their faith, interpreted according to their owne priuate spirit, and fooliſh imagination, which whether it be true or no, he cannot certainely tell, seeing that such a sentence, may admit diuers expositions; and yet because he thinketh, that he can defend that new interpretation inuented by him, although not truly, yet at least with some colour, or shew of truth, he presently by defending it obstinatly, is made the author of a new Sect.

D'. *Couell in iusta & temperata defens. pag. 67. art. 11.*

Hence M *Parkes* speaking of our Protestant writers, sayth: *Euery man maketh Religion the hand-mayd of his affections: we may say now that there are as many fayths as wills, and so many doctrines as manners of men, whiles either we write them*

M. *Parkes Apolog. supra epist. dedicat.*

them as we list, or vnderstand them as we please: so much that many are brought to their wits end not knowing what to do. Men say they know whom to flye, but whome to follow they cannot tell. This age is the laſt and worſt, wherein hereſy and inſidelity ioyne and labour, to ſubuert and ouerthrow the groundes of Chriſtian Religion.

From this bad ſpirit of Giddines and Hereſy, aryſeth another no leſſe ſcandalous among the Reformers, called the *Spirit of Rayling*, in the which they haue ſuch a talent as they ſpare none, whether he be Prince or Prelate, Catholike, Puritan or Proteſtant, or whoſoeuer oppoſe themſelues, againſt their new found out imaginations. With this ſpirit, Biſhop *Barlow* taketh vp *Father Parſons* (otherwiſe a religious man and a worthy Diuine) telling vs, *That he was a blacke-mouthed Shemey, famous for nothing but for capitall infamyes, a baſtard by birth, a libeller by cuſtome, a factioniſt in Society, an expulſt Academian, runne out with bells as a tarred ſtrumpet with pannes, for a gracleſſe companion, a Diabolicall Machiauellian, a ſtaine of humanity, a corrupter of all honeſty.* Againe, *A Camelion for his profeſſion, a back-ſlyding Apoſtata, a periured intruder, a diſſolute libertine in act, in choice, in maintenance, a fugitiue with diſcontented renagates, a viperous complotter againſt his Countrey, a firebrand of treaſonable combuſtions by pen and aduice, and which of all other is moſt remarkable, a Ieſuite by proxy, a Votary by Subſtitution, a Paduan Mountebanke,*

See D. Barlow his anſwere to the booke intituled, The iudgment of a Catholike Engliſhmã &c. concerning the new oath of Allegiance, pag. 67, 68.

Scholer and Emperiall Gouernour, a disdainefull scorner of all reproofe or counsaile, and yet a turned Vassal by all the Popes he had serued, a dog to snarle &c. This canker of youth; this spawne of vipers, this slaue of Satan &c. A dead dog, being while he liues a rotten carcasse, of a poysoned Cur, infected in his intralls, and infecting with his sauour the ayre he breathes in, and the land wherin he had his first breath, a mishing Cur, a carrionly Cur &c. as if he were the porter of Hades, Carons mastiue, Plutoes Cerberus, he harrowes Tartar, and (I tremble to write it) feignes with a wish, Queene Elizabeths glorifyed soule in gastly Ghost, to speake from Hell. So farre Bishop *Barlow* Prelat-like.

Hence D. *Luther* against King *Henry* the eight, sayleth thus, calling him: *An enuious madd-foole babling with much spittle in his mouth, more furious then madnes it selfe, more dotish then folly it selfe, endued with an impudent and whorish face, without any one veine of Princely bloud in his body, a lying Sophist, a damnable rotten worme, a Basiliske and progeny of an Adder, a lying scurrill couered with the title of a King, a clownish wit, a dotish head, most wicked, foolish and impudent Henry.* And sayth further: *He doth not only lye like a most vaine scurrill, but passeth a most wicked knaue; thou lyest in thy throate foolish & sacrilegious King.* Hence *Erasmus* (a Confessour with *Fox*, and of good iudgment, & a wel meaning man with *D. Reynolds*) telleth vs, that *Luthers* Epistle, *breatheth deadly hatred, is all full of impotent*,

Luth. in lib. contra Regem Anglia.

Erasmus contra nonsobriam Lutheri epistolam.

tent, if not furious reproaches and malicious lyes. He malepartly rayleth against Kinges and Princes when he lists; extreme hatred, desire of commaund and firebrands of inciters driue him out of the way, he craketh naught but Diuells, Satans, Hobgoblins, Witches, Megeraes, and such more then Tragicall speaches. His mind can be satiated with no rayling, he is besides himselfe with hatred, he hath no sincerity, no Christian modesty.

Neither are the Puritans so honny-mouthed, as they would make men belieue; for now & then out of their aboundance of this spirit, they bestow some few sprinklings vpon them who for their titles otherwise ought to be styled their Reuerend Fathers, and the chiefest Worthyes of the Protestant Church. Thus then, as though they had dipped their pen in gall, they salute the English Bishops, telling vs: *They are right puissant, poysoned, persecuting and terrible Priests, Cleargy Ministers of the Confocation house, the holy league of subscription; the crew of monsters and vngodly wretches, that mingle heauen and earth togeather, horned Maisters of the Conspiration house, an Antichristian swinish rabble, enemyes of the Ghospell, most couetous wretches and popish Priests, the Conuocation house of Diuels, Beelzebub of Canterbury the chiefe of the Diuels.*

Lib. 2. of dangerous positions cap. 11.

D. VVhitguift in resp. ad defension: apud Fitzsim. in his Britan. p. 861

But if they rage thus against their Reuerend Fathers, what mildnes can we expect towardes their dearly beloued brethren? Verily, *the*

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taunts and contumelies of ministers against ministers, (sayth M. Ormerod) *are vnchristian, they refuse to salute one another, wishing the plague of God to light vpon them, saying, they are damned.* And thus with whole Cart-loades of dirtifying words, curses, execrations and condemnations, they besmeare and bedaube their opponents, as els where I haue shewed; which is a most manifest signe, that the furious, raging & rayling Spirit, doth much predominate among them. *M. Ormerod picture of a Puritan fol. 3.*

But besides their Spirit of *Contradiction*, their Spirit of *Heresy*, & their Spirit of *Rayling*, there oftentimes rusheth out another, no lesse deforme and vggly then the former, which is the blacke Spirit of *Belying their Aduersaryes*, for seing their Heresies cannot be maintained with the spirit of Verity and Truth, they are enforced to vse the benefit of that Spirit, which is the enemy of that most noble Vertue, to wit the foule Spirit of *Lying*, *falshood* and *Vntruth*; and indeed they so ioy and exult in this blacke art of lying, as the *Lutherans* report, how the *Caluinists hould for a receiued principle and rule, that it is lawfull to lye for the glory of Christ*: and those of the purer sort in England, tell vs, that *the Protestants preach lies in the name of the Lord*. And Campanus lets vs vnderstand, *that as certaine as God is God, so certaine it is that Luther was a Diueliſh lyar*. And that this Epistler hath reasonably well learned this lesson of lying, you may

Ofiander in Epitom. Cent. 16. pag. 796. See Bernard of VVorsop in his book of the Separatists Schism. p. Campanus in Colloq. latin. Luth tom. 2. c. de Aduer. fol 354.

may perceiue partly out of that which hitherto we haue ſaid, & partly out of this that he would haue you beleiue, that in the article of *Merits*, the Proteſtants *ſubſcribe to the Orthodoxal iudgment of S. Auguſtin*, which is ſo falſe, as no leſſe man then D. *Luther* himſelf calleth in ſcorne, *Hierome, Ambroſe, & Auguſtin, Merit mongers of the ould Papacy*.

N. E. ep. pag. 3.

Againe he would haue you beleiue that I cite D *Iames* to giue witnes againſt *Wickliffe*, that he was in ſome point an Anabaptiſt, & a Stoick: which is indeed a falſe lye, ſeing I do not ſo much as name D. *Iames* in the whole booke againſt Wickliffe.

Epiſt. pag. 5.

This Parſon would haue you beleiue, that the *Teſtimony of Proteſtants for the Papacy, ſeparatly conſidered, is a worme-eaten pillar, too weake for the ſupportance of that Religion*. But Biſhop *Morton* will tell this Parſon he lyes, and informe your Honour, *That the teſtimony of the Aduerſary is the greateſt reaſon of ſatisfactio*. And D. *Whitaker*, *That it muſt needes be a ſtrong argument, which is taken out of the confeſſion of the Aduerſary*.

Epiſt. pag. 2.

D. Mortō epiſt. dedicat. in his anſwere to the Proteſtant Apology.

D. Whitak. contr. 2. q. 2. c. 14.

He would haue you beleiue, that *Watſon his teſtimony is true*, affirming that the *Ieſuits do confeſſe, that the ancient Fathers neuer touched the thing of Tranſubſtantiation*, which for ought this Parſon knoweth is a moſt groſſe vntruth, ſeing *Watſon* publiquely at his death, craued pardon of the Ieſuits for the wrong he had done them

Epiſt. p. 2.

them; and that he wronged them in this, is so manifest, as euery one may see in *Zuarez* & *Bellarmine* onely, aboue 40. Fathers for the doctrine and beleife of *Transubstantiation*.

Againe he would haue you beleiue, that the Inuocation of Saints is not the ould way, but some new innouation: whereas D. *Morton* will informe your Honour, how the quite contrary is most true, affirming, that *all Antiquity taught Inuocation of Saints*. *Epist. pag.* 11. *Morton Apol. par.* 1. *p.* 217. 218.

This Parson would haue you beleiue, that Preists radically do not beleiue *Transubstantiatiõ*, becaufe some being required after cõsecration, refused to say, *God graunt I may haue no benefit by the bloud of Christ, if it be not in the Chalice*; for, this they might most lawfully refuse to do vpon some other ground, although most firmely and constantly they all beleiued *Transubstantiation*. *Epist. pag.* 8.

This Parson perchance would haue you beleiue, that Catholike Priests are like his companions, who are wont to teach one thing and beleiue another. No, no, this belongs to our new Rabbins, as they confesse themselues. For M. *Iohn Musa* this Parsons brother-minister saith: *Matthesius told me, that one time he complayned very grieuously to Luther, that those things which he preached to others, he himself could not beleiue*: the which Luther hearing, answeared. *Now blessed be God, that the same happeneth to others, that is wont to happen to me: For hitherto I* *Ioannes Matthesius de vita Luth. concio. 12. fol. 147.*

thought that none had done this but my self. Was not this a Rogish tricke, in these prime pillars and chiefe Reformers? How can any giue the credit, if they iuggle thus, in matters concerning either our cheifest good and saluation, or our eternall ruine and destruction?

Besides all these wicked spirits, our Reformers haue foure or fiue more, with whom they are very familiar, to wit, the spirit of *Pride*, the spirit of *Liberty*, the spirit of *Carnality*, the spirit of *Blasphemy*, and lastly the *Diuell* himselfe, who is as it were the Lord and Prince of all these. But to speake a word of euery one.

Out of the spirit of *Pride*, they swagger like *Lucifer*, and condemne, and contemne all Fathers, all Councells, and Churches. *For what haue we to doe with Fathers, with flesh and bloud* (sayth D. Humfrey) *or what is it to vs, what the false Synods of Bishops do decree? Seeing* (sayth Beza) *that Sathan was president in their assemblyes and Counselis*. But to be briefe, out of D. *Luther*, who was the first Father, you may take a scantling how to iudge of the rest. *Henry* (sayth he) *for his Massing sacrifice bringeth in the sayings of Fathers; heere say I, that by this meanes my sentence is confirmed: for this it is which I sayd, That the Thomisticall Asses haue nothing which they can alleadge, but a multitude of men, and the ancient vse. But I, against the sayings of men, Fathers, Angells, and Diuells, put downe the Ghospell which is the word of the eternall Maiesty; heere I insult*

D. Humfrey in præfat. ad Orig.

Beza in his preface vpon the new Testament dedicated to the Prince of Conde. anno 1587.

Luth. lib. contra Regem Angliæ fol. 348.

ouer

ouer the sayings of men though neuer so holy, so that I care not though a thousand Augustines and Cyprians should stand against me. And in another place hauing reiected Fathers, Councells, Schooles and ages, he thus concludeth: *Neither let the multitude, magnitude, latitude, profoundity, miracles, sanctity of the Church of Saintes moue thee a iote; all of them were damned if they thought as they write.* *Luth. de seruo arbit. apud Stephan. in defens. Apolog.*

Out of the same Proud Spirit, although by their owne confession, they are couered ouer from top to toe, with filth, vncleanes, & meere iniquity; yet neuertheless they boast and brag that they are all holy and sanctifyed from their mothers wombe, all certaine of predestinatiõ, iustification and saluation, *All equall in honour and dignity to S. Paul, S. Peter, the Mother of God, and all the Saints in heauen; that they all haue receaued the same treasure from God, and all that good is, as largely as they, thus they are all Saints; and that he is accursed, who doth not call himselfe a Saint.* In the meane tyme they thrust Christ Iesus out of his eternall throne, telling vs, *That he was seene to be a miserable man, truely a sinner, doubtfull of his saluation, deserued nothing of God, but burst out into a voyce of despaire.* *Caluin. in antid. Concil. Trid. sess. 6. cap. 5. 10. 13. 15. & lib 3. Instit. c. 2. Pareus in Prologom. ad Oscam Prof. D. Luth. tom. 1. in 1. Petr. c. 1. Cartwrig. 2. Repl. p. 191. Caluin. in cap. 3. ad Galat. l. 2. instit. cap. 17. §. 1. Beza in c. 17. Matt.*

Thus they triumph in their *Lucifer*-like pride, as I sayd, against Christ and his Saintes, although the Scripture, which they would make the world belieue is their entire rule of fayth, hath no such blasphemous speaches a-

gainst Christ, but the quite contrary, to wit; *That he was the splendour of his Father, the figure of his substance, without spot, or blot of sinne, the fountaine of all grace and vertue, to whome was giuen a Name aboue all Names, power both in heauen and earth, to raise himselfe from death to life, to ascend into heauen, to sit at the right hand of his Father, and to crush all his enemyes vnder his feet.*

Cyriacus Spangeb. contra Stepha. Agricol. fol. 4. a.

I do not deny but *Spangeberge*, is somwhat more modest then others, seeing that although he preferre *Luther* before all the Saints of God, the Apostles, yea and our B. Lady that thrice renowned Queene of Heauen, yet he puts one before him, to wit *S. Paul*, saying:

Christus habet primas, habeas tu Paule secundas;
At loca post Paulum proxima Luther habet.
First place to Christ, the next to Paul,
Then Luther first of others all.

Heere hence it is no wonder, that *Conradus Riss* tells vs in plaine tearmes: *That God did take from him* (to wit Luther) *the true spirit, for his pryde, and gaue him insteed thereof, an angry, proud, and lying spirit &c.* Thus far of their spirit of pride.

Pitzherb. 2. part of policy and Religion. pag. 453. c. 31.

The spirit of *Liberty* is the *broad way that leadeth to perdition*, which indeed they haue made so broad, as I do not see, how the Diuell can well desire a broader. For first they reiect the ten Commaundements as impossible; the Lawes of *Moyses*, or the Ceremoniall law, is abrogated, and Christ our Sauiour made none; and humane lawes do not bind in conscience,

Calu. lib. 2. instit. c. 7. §. 5.

and

and therefore they infer, how they are freed from all. *Hence* (saith Caluin) *Christian liberty consisteth in three parts; first that the consciences of the faithfull, while they with the confidence of their Iustification do raise themselues aboue the law, do forget the whole iustice thereof. And after, It is requisite, that mention of the law being taken away, they onely imbrace Gods mercy.* And §. 4. *Our consciences are free from the yoake of the law.* And §. 7. *he reiecteth all humane lawes*, as well Ecclesiastical as ciuill, which are made about thinges of their owne nature indifferent. *The third part is* (saith he) *that we make no scruple of externall thinges, which are of themselues indifferent, but that we indifferently vse or omit them.* Hence he inferreth that no man is obliged to humaine lawes, concerning fasting and holy daies. *Caluin. l. 3. instit. c. 19. §. 2.*

This liberty of the Ghospell is founded in two principles, the one is, that the Pope is *Antichrist*, for by this is taken away the Canon Law; the other, that we are not bound to obey *Kinges* and *Princes* if they commaund any thing not conteyned in Scripture, and thereby are both Imperiall, and Municipall, which we call the common Lawes, abolished.

Thus far of the Libertine spirit of *Iohn Caluin* which he may be thought to haue sucked from D. *Luther*, and his most learned schollers. For thus discourseth *D. Martin*. *Onely Faith, & the Word dothraigne in the soule; whereby it is manifest that only faith sufficeth a Christia-* *Luth. de libertate Christiana. Idem ad c. 2. ad Galat.*

man for all thinges, and that he needeth no workes for his Iustification: and if he needeth no workes, he needeth no Law; if he need no law, he is free from the law; and it is true, that the law is not made for the iust. Thus argueth *Luther*: & vpon the same ground he affirmeth resolutely els where. *Onely Faith is necessary that we may be iust, al other things are most free, neither commanded any more, nor prohibited.* And againe in another place. *Thou art bound to God in nothing, but to beleiue and confesse him, in all other thinges he maketh thee free, that thou maiest do according to thine own will, without any offence of conscience.* This being the doctrine of *Luther* the Maister, it is not to be wõdred at, if some of his schollers, haue drawen out these, & the like positiõs, all tending to the enlarging of *the liberty* of this fifth new inuented Ghostpell. *The law* (say they) *is not worthy to be called the VVord of God: if thou be a whoore, or a fornicatour, or an Adulterer, or any other sinner whatsoeuer, onely beleiue and thou art in the way of saluation, euen when thou stickest fast in the very middest of thy sinne. The ten Commandments belong to the Court, but not to the Pulpit. Whosoeuer haue any thing to do with Moyses, do go the right way to the Diuell &c. The saying of Peter*, Make sure your vocation by good workes, *is vnprofitable. Whensoeuer thou hast any cogitation, that any meanes is to be vsed, that men may be good, honest, and holy, & chast, thou art already gone astray from the Ghospell.* Heereupon sayth D. Luther:

Luth in c. 7. ep. 1. ad Cor.

Confessio Mãsfeld in secta Antinomorum.

Let

Let vs take heed of ſinnes, but eſpecially of good workes. And others tell vs, *How we ought to pray to God, that we may remaine conſtant euen vnto the end, without all good workes, ſeeing that good workes are not neceſſary, but hurtfull and pernicious to our ſaluation; And that Chriſtians with good workes belong to the Diuell*. To the which they adding that the beſt worke they do, can be no better then a mortall ſinne; we inferre, that they are bound, in conſcience neuer to do any good worke.

And becauſe their fayth, according to D. *Whitaker*, once had, can neuer be loſt; they may giue full ſcope, and looſe their raines largely to all liberty and looſenes of life. *For as nothing doth iuſtify but fayth, ſo nothing* (ſayth Luther) *doth damne, but infidelity*. And althogh the Apoſtle tell vs; *That Fornicators, Adulterers and ſuch like, ſhall not enter into the kingdome of heauen*; Yet out of D. Martin, *Sinne cannot withdraw vs from Chriſt, although we ſhould commit fornication and murder a thouſand times a day*: But truely if we may be as great Saints in glory as the Apoſtles, our B. Lady the thrice renowned Mother of God, or any other Saint in heauen how great ſoeuer, and yet haue liberty to kill and murther a thouſand tymes a day; contemne all lawes both of God, and man, neuer faſt, or do any worke of pennance; who will ſay, that this way to heauen is ſtraite, and not rather ſo broad, as all the blacke ſpirits in hell

D. Whitak. Fides aut eſt perpetua aut nulla. contra Cavp. rat. 8. pag 143.

Luth. in 2. part. Poſtillæ printed Argēt. Germ. an. 1537. fol. 140.

Luth. tom. 1. ep. lat. n. folio 334. ad Philippum.

hell, for the increaſe of ſinne, and amplifying of the Diuels Kingdome, can ſcarce inuent a broader.

But if we add that of M. *Wotton*, who tels vs, *That ſinne is remitted as ſoone as committed, the faythfull perſon hauing receaued the remiſſion of all his ſinnes paſt, preſent, and future togeather*; we ſhall ſee ſuch a floudgate opened to all kind of vice & villany, that I thinke the very great Diuell of hell would haue beene aſhamed by himſelfe, to haue publiſhed either in print or in pulpit ſuch a Libertine Poſition, if it had not beene vnder the maske and vizard of a Miniſter called M. *Wotton*.

VVotton in his anſwere to the popiſh art. p. 41.

Of the ſpirit of *Carnality*, I am very loth to ſpeake any thing for feare of offending your chaſt & modeſt ears; but ſeing our Proteſtants are ſo familiar with this foule ſpirit, the matter is of great importance, to ſee them ſo drowned in this filth as they are, which is ſo oppoſit to the pure ſpirit of God, as one contrary can be to another. Therfore I would deſire your patience although you heare ſomewhat contrary your owne Noble Diſpoſition, ſeing it cannot but redound to the great confuſion of all our moderne Nouelliſts, and to the great good of others.

And to begin. They allow and proue that *Fornication*, *Adultery*, and *Poligamy* is lawful. Fornication is taught by *D. Luther*, in calling *the maid, if the wife* be ſtubborne, and ſhould

Luth. tom 5. de Matrimonio fol. 119.

should *refuse*. Adultery, acording to the example of *Assuerus*, who married *Hester* and put away *Vasthy*; who likewise saith, that *if the husband be impotent, the wife may either marry another or with his consente secretly lye with his brother, or some other man*. And indeed these new Reformers haue beene so frantick and mad with this spirit, as to thinke it no lesse impossible for a man to liue chast then to fly ouer the mountane *Caucasus*. For thus speakes *D. Luther*: *As no man can liue (saith he) without meate or drink, so no man can abstaine from a woman &c. and the cause is, that we are conceiued in a woman, and nouriſhed there, and borne of a woman, fedde, and bred of a woman, and thereupon it followeth that we cannot by any meanes be separated from women*. And in the same book he goeth forward thus: *S. Hierome writeth many thinges of the tentations of the flesh; Ah, a small matter, A woman, in a mans house may remedy the disease; Eustochium might easily haue helped or releiued Hierome in that case*. Thus saith he. And could any shameleſſe Ribauld, speake more shamefully of Gods Seruants & holy Saintes? Zuinglius & his fellow ministers of the Euãgelicall doctrine confesse, that they did burne with lustfull desires of the flesh, *& by meanes thereof were made infamous before the Congregations*.

Luth. in colloq. Germ. cap. de Matrimonio.

Zuinglius tom. 2. fol. 115. Ochin. dial. l. 2. Dial. 22. p. 200. 204. Luth. de Bigam. Epiſ. prop. 62. Idem in Geneſ. 16. Martyr in 1. Cor. 7.

Ochinus, Luther, Peter Martyr, and others playing the part of Iewes and Turkes, allow

Beza in sua Creof. pag. 98. Bolsec. in vita Calu.

plurality of wiues. *Beza* was infamous for preferring *Andebertus* his boy, before *Candida* his strūpet, & *Caluin* for his Sodomy at *Noyon* was branded on the shoulder with a hoat burning iron. And this carnall Minister is not ashamed to tell your Honour, that when I stile *Luthers* doctrine *licentious* and *beastly*, for allowing in some case, *Fornication*, and *Adultery*, I make *of a Mole hill, a Mountaine.*

Zecanorius lib. de corruptis moribus.

But to be breife, *the ministers themselues are not contented with one wife*, as cōfesseth *Syluester Zacanorius* saying: *O good God, what incredible thinges haue I seene &c.* And among many other enormities of Adulteries and Murthers, he saith: *One of them* (he had killed his wife with poyson to vse other women) *being demaunded why he had committed so great a crime; he answered, that marriage in Lutheran ministers doth not extinguish wandring lusts*; although they giue such scope of diuorce in this matter of marriage, as Libertine *Luther* saith, that a man may haue ten or more wiues fled from him, and yet all liuing.

D. White in his way to the true Church. p. 395. Tyndall alleadged by Fox Act. mon. pag. 1337.

But now go tell these carnall & fleshly *Libertines*, that Fornication, Adultery, Incest, Poligamy are most grieuous sinnes, and that all such shall be accursed and cast downe into the eternall flames of hell fire prepared for the Diuell and his Angells; presently they will answere out of *M. Tindall* (who was, as *D. White* writes

writes, *a man sent from God to call his people out of Babylon*) *that Christ hath ordained that there should be no sinne but Infidelity, no Iustice but Fayth*. And so according to the doctrine (forsooth) of this man of God, Fornication, Adultery, Incest, Poligamy, Sodomy, Murder, and such like, are no sinnes at all, and therfore not to be feared. Out of *Beza*, *That David by his murder and adultery, did not loose the Holy Ghost*. And out of D. Luther, *That sinne cannot withdraw them from Christ, although they should commit fornication and murder a thousand tymes a day*. And indeed the satisfying of these beastly lusts, in the prime Pillars and chiefe Protestant Reformers, may be thought to haue beene one of the principall ends, at which they aymed, when they ran first out of their Cloisters, and Monasteryes, cast off their religious habits, turned renagates from God, Apostataes from their sacred and holy Orders, and of vowed Priests became sacrilegious marryed ministers, from whome sprouted out this Parsons new trimmed vp Congregation, of the which so much he braggeth.

Beza in Respons. ad Act. colloq. Montisbelg. part. altera pag. 71. Luth. tom. 2. VVitt. serm. de 4 Matrimon. fol. 119.

Of their spirit of *Blasphemy* I haue spoken elswhere, as of their tending to Atheisme; and therefore, now only I would haue your Honour to marke, that these two spirits, are not peculiar to some of the meanest among them, but to such as are esteemed great Rabbins and

Apoſtles of this Congregation, eſpecially if they be compared with this petty Miniſter, Parſon Eſtwicke For learned *Eckhard* tels vs, that *Caluin, Beza, Martyr, Boquinus, Remicherus, & others are become ſo impudent, as they are not afraid to write, that God is the firſt, the chiefe, the willing, and decreeing, yea the prouoking, creating, efficient and enforcing cauſe of ſins.* Out of which doctrine ſome Reformers proue, that all theſe Proteſtants turne *God into the Diuell.*

Eckhard. in faſticulo Contro. c. 7. queſt. 2.

Moreouer D. *Luther* not without blaſphemy would haue vs beliene, that chriſt ſuffered and dyed vpon the Croſſe, according to his Diuinity. *For if I beliene* (ſayth he) *that only the humane nature of Chriſt ſuffered for me, Chriſt is a baſe Sauiour, not of any great price, or valew, yea he himſelfe needeth a Sauiour.*

Luth. in confeſſ. maiori de cœna Domini & lib. de Conciliis part. 2.

Hence Zuinglius exclaimeth, *This can by no reaſon be explained or excuſed: for* Luther *clearly and manifeſtly confeſſeth, that he will not acknowledge Chriſt to be his Sauiour, if only his humanity had ſuffered.* He calleth him alſo *Marcion*, and ſayth, *he is guilty of moſt high blaſphemy againſt the nature and eſſence of God.* And elſwhere againſt *Luther* he writeth thus: *If thou contumelioufly go on in this ſentence, that the humanity of Chriſt Ieſus, is eſſentially and corporeally preſent whereſoeuer is his diuinity, God willing I will bring thee to theſe ſtraites, that either thou ſhalt be forced to deny the whole Scripture of the new*

Zuingl. tom. 2. in reſponſ. ad Luth. confeſſ. f. 458 469. 470. & in reſp. ad Luth. l. de ſacra. f. 411. 401. 337. Ibidem. p. 401.

new Testament, or to acknowledg Marcions *heresy.*
This I say in good fayth, we promise we will do.

Againe, *D. Bilson* tells vs, *That the Protestants cleare not Christ from sinne. It was rife in the pulpits and vsuall in the Catechisms* (sayth he) *that the death of Christ Iesus on the Crosse, and his bloud shed for the remission of our sinnes, were the least cause and meanes of our Redemption.* And reiecting further these Protestants doctrines thus he relateth them, *Christs will was contrary to Gods will; Christ in his agony knew not Gods will; Christ was forsaken both in body and soule; Christ suffered hell torments; Christ suffered the paines of hell; Christ suffered the death of the soule; the death of the soule is such paines and sufferings of Gods wrath, as alwayes accompany them that are separated from the grace and loue of God; God did forsake Christ.*

D. Bilson in his surney p. 467. Idem in præfat. p. 466. 474. & defens. pag. 116. 122. Bilson pag. 490. defen. pag. 234. Bils. pag. 496. 486. defens. pag. 131. 136. Bils. pag. 497. 503. defens. pag. 197. 138. Bils. p. 55. defens. pag. 141. Bils. pag 517. defens. pag. 142.

Thus you may see, how our most B. Sauiour, Redeemer of mākind, & consequently as well all Christians, as all others, are damned with him by these blasphemous Protestants. Lastly *M. Parkes* tels vs, *That the person of Christ is prophanly spoken of; the Scripture is falsifyed; to fasten blasphemy vpon Christ, heauen & hell, the Diuinity and Humanity, yea the very soule and saluation of Christ our Sauiour himselfe is called in question.*

Parks ep. dedicat. & pag. 119. & sect. 20.

But to conclude, although it be an article of our Creed, *That Christ shall come to iudge the quike and the dead, and that he will render to e-*

Luth. tom. 1 Germ. Wittem. fol. 273. §. 3.

uery one according to his workes; yet *D. Luther* most blasphemously vomiteth out this hellish speach: *When Christ comes to thy mind as a Iudge, which is to command thee to giue vp the reckonings of thy stewardship, or of thy life now at an end, be thou assured* (sayth Luther) *that he is not Christ, but the Diuell himselfe.*

Zanchius in his epistle before his confess. on pag. 7. *D. King. vpon Ionas §. 32. pag. 442.* *D. Whitguift. in his defence tract. 3. c. 6. p. 278.*

To shew that they are tormented with the spirit of *Atheisme*, will be witnesse worthy *Zanchius*, who affirmeth, *That among other monsters, Atheisme hath beene fetcht out of hell, by the Ministers of Sathan, in some of the reformed Churches.* And Doctour King late Bishop of London, sayth: *So farre is it off, that we are become true Israelits with Nathanael, or but almost Christians with Agrippa, that we are proued fully Atheists.* To whom we may add *D. Whitguift* Bishop of *Canterbury*, who tells vs in plaine tearmes, *That the Church of England is replenished with Atheists.*

Hosp. in hist. Sacrament. part. altera fol. 231. *Conrad. Riss. lib. Germ. contra Ioan. Hessi. de Coena lib.*

And that they want not the Diuell to teach & instruct them, & to be as it were a familiar friend with them, to make them aquainted with all these former spirits, they will not deny themselues. For *Hospinian* sayth, *That Luther being taught by the Diuell, that the Masse was wicked, and being ouercome with Sathans arguments, did thereupon abandone the Masse.* And another Protestant tels vs, *That Luther bought a familiar Diuell of* Carolostade *for four shillings.*

And

And *Luther* himselfe blusheth not to speake thus: *The Diuell sleepeth neerer and oftener by me, then my Katherine; and Satan fauoureth me much more then he doth others.* Luth. in Collo. mens. f. 274. 275.

He also tells vs, *That the cause why the Sacramentaryes do not vnderstand the Scripture, is, because they want the true opponent, to wit the Diuell, who at length is wont to teach them very well: for when we haue not such a Diuell hanging about our neckes (*sayth Luther*) we are nothing but speculatiue Deuines.* But *Conradus* tels vs, that for all this the Caluinists or Sacramētaryes do not want the Diuell for their maister and suggester: *For it is certaine (*sayth he*) that the Sacramentaryes do destroy and ouerthrow the Testament of the sonne of God, with dreames suggested vnto them by the blacke Diuell.* Luth. in colloq. de vero Deo pag. 33. Luth in colloq. Pranck. f. 18. Schlussel. in prafat. lib. de Theol. Caluinist.

And againe, *D. Luther* sayth: *That we are held captiue by the Diuell, as by our Prince and God, so that we are forced to do whatsoeuer he will, and suggesteth vnto vs.* Heere you see how *Luther* makes no bones, to challeng the Diuell for his God. And in another place: *I know not whether I teach truth or no (*sayth he*) for very often Sathan doth assault me, and oppresse me so violently, as altogether I forget Christ. I haue the Diuell within me, and I know him in his skin, because he hath eaten more then a bushell of salt with me. he is wont to walke with me in the Dormitory; and especially I haue two pleasant Diuels who are Doctors of Diui-* Luth. tom. 3. Germ. Ien f. 247. Luth. in colloq. mēsal. de operi Dei p. 49. Vide concio. Luth. de Domin. lætare inter 27. concio. V Vittem. & Argēt. impress. 46 fol. 18.

Diuinity in this Colledge, and obseruers of all my actions.

In colloq. mensal. Germ. fol. 281. 285.

Moreouer he was so deuout to the Diuell, as he was wont to pray to him in this manner, saying: *O holy Sathan, pray for vs, for we haue neuer offended thee, O most clement Diuel.* Conradus also tells vs, *That the spirit of the Caluinists is the spirit of darcknes, and that Sathan doth speake by the Caluinists, as by his owne instruments.* And againe, *That it is more cleare then the Sunne shining at midday, that not the true God but the Diuell himselfe, did suggest to* Zuinglius *the Sacramentary heresy in a dreame.* And Osiander likewise sayth, *Let any godly or friendly Reader think what deadly poison Sathan doth power out into men, vnder the Caluinian doctrine, by which almost all Christianity is ouerthrowne.*

Conrad. l. 3. Thir. Calu. art. 8. Conrad. ibid. in proem. Osiand. in Enchir. cont. Calu. pag. 267.

And another famous Protestant called *Iezlerus*, would haue vs know, *That the Lutherans call the Zuinglians conuinced Heretikes, diuelliſh, of euery side possessed, aboue, before, behind, within and without with Diuels; to be numbred among Anabaptists, Nestorians, Arrians, Turkes, to be the wickedest men that liue vpon the earth; & to be damned for all eternity.*

Iezler. lib. de diutur. belli Euch. p. 93.

And to conclude, another Protestant called *Ioannes Schutz* hath published in print; that the sect of the Sacramentaryes *is a certaine sinke into which many heresyes flow; the last wrath of Sathan the which he stirring vp in his rage, doth exerci-*

Schutz. in 50. caus. in præfat.

exercise against Christ and his Church. Of this sect M. Zuinglius and Caluin were prime pillars whose deaths were answerable to their liues. For of Vldricke Zuinglius his state and death, to whome the Diuel suggested the Sacramentary heresy, D. Luther hauing condemned him for an Heretike, accounts him blessed that stands not in his way, and exhorteth euery one to flye his bookes, no otherwise then the poyson of the Diuell of hell. He is a man (sayth he) so vntoward, that he hath lost Christ wholy: and I confesse (sayth D. Martin) ingenuously, that I cannot place him now amongst Christians; he teacheth no article of fayth truly, & is seauen tymes worse then when he defended the Popes fayth and Religion. God is a iust Iudge, & his iudgments are right, who suffereth not the blasphemers & cõtemners of his word to go vnpunished, but to perish miserably. And lastly, to the end he might bring others to his errour, he went to warre, and there was slaine and dyed like a thiefe. Tom. 2. c. de Aduers.

And Franciscus Stancarus his censure of Caluin is this. Beware (sayth he) Christian Reader, and chiefly all you Ministers: I say, beware of Caluins bookes, and especially of the articles of the Trinity, Incarnation, and Mediatour, of the Sacrament of Baptisme, and Predestination; for they containe impious doctrins, Arian blasphemyes, that it seemeth the spirit of Seruetus who was burnt, (according to the Platonists opinion) hath passed into Iohn Caluin. Stanc. lib. 4. contra Caluin. N. 4.

And *Schyfflerus* a Superintendent, and one of the moſt famous men, that euer were among the Lutherans, ſayth: *God, that would not be mocked by men, hath ſhewed his iudgment in this world againſt Caluin, viſiting him by the ſcourge of his fury, and horribly puniſhing him before the day of his death: for he ſtroke this Sacramentary Heretike in ſuch ſort, as he dyed deſperate, ſwearing and calling vpon the Diuell, to whom he gaue vp his wicked Ghoſt.*

Bellar. l. 2. de art. 9. Theol. Caluin. f. 72.

But now, if this Proteſtant Aſſembly by the Proteſtants owne confeſſion, be a Congregation ſtuffed with the ſpirit of *Hereſy*, of *Lying*, and *Raylinge*, againſt all kind of people, freinds and foes, Peeres, Prelates, and Princes; a Congregation ſwelling with Lucifer-like *Pride* in the higheſt degree, teaching the baſeſt miſereant in it to perfer himſelf in matters of faith, before all Doctours, all Fathers, all generall Councells and all Churches, and in ſanctity of life; although they be truely nothing elſe, but a meere maſſe and puddle of iniquity (as *Caluin* ſayth) to eqnall themſelues to the greateſt Saintes that euer were, the Apoſtles, and the mother of God; a Congregation taught doubtleſſe by the ſuggeſtion of Sathan, to contemne all lawes of whatſoeuer ſort, both humane and diuine; a Congregation infected with the ſpirit of all kind of liberty, lechery, and lewdnes of life, and yet aſſecu-

ring

ring the followers of it, to be as ſure and certaine of their Predeſtination, Iuſtification & Saluation, as Chriſt himſelf; a Congregation loaden with horrible Blaſphemies, and reproachfull ſpeaches, againſt Chriſt our Sauiour, and the liuing God; repleniſhed with Atheiſts, and fraught with Deuills, & ſo many kinds of vncleane ſpirits: If, I ſay, this Proteſtant Congregation be ſuch an Aſſembly, as they themſelues do acknowledge and confeſſe; I wonder that this Parſon was not aſhamed to be ſo ſenſeles, and without braynes, as to inuite your Honour to be a member thereof.

FINIS.